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for workers in the lower grades of industry. While the instruction must be direct and specific some preliminary general training is needed and work intended to awaken vocational interests should also be provided. The author believes that all this might and should be given in the public elementary school. Other difficulties are the keeping of the school organization flexible and sensitive to ever-changing trade conditions and in "close contact with industrial and social organizations of workers in settlements, clubs, societies, and unions, that all phases of the wage-earner's life, pleasures, aims and needs, may be appreciated." There is the difficulty of securing suitable teachers, and adequate financial support, and finally of working in harmony with the ideals of organized labor.

The present quarters and equipment represent an investment of about \$200,000 and the 1908-9 budget was \$49,000. "At the beginning of 1908 there were 254 students in the school; 689 were registered during the year, making a total of 943 girls."

The tuition is free, and, from its foundation in 1902, the school has depended entirely upon voluntary contributions for its support. "There have been few large donations and the donors represent all classes of the community—patrons of and workers in sociological, economic, philanthropic, and educational fields, employers of labor, and auxiliaries of many kinds of workers organized for special purposes. The most significant help, perhaps, and the largest in proportion to its income, has been that of the wage-earners themselves—not only the girl who has benefited by the instruction, but the general mass of women workers."

Mrs. Woolman's book is condensed experience and as such is an epitome of the present movement for vocational education. This experience has had great influence on the organization and methods of the new industrial schools of the country and the principles for which it has stood from the beginning have gained wide acceptance during the last three years. This little volume is thus the record of an epoch-making experiment.

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A Critical Study of Current Theories of Moral Education. By JOSEPH KINMONT HART. Chicago: The University of Chicago Press, 1910. Pp. v+48. \$0.53 postpaid.

The present wave of interest in moral training is advancing rapidly in America. Commissions and national societies are exerting themselves to provide some better substitute for the old-time religious instruction. There is even danger that teachers may have forced upon them a new formal responsibility. The manual and household arts have gained a place in the curriculum by means of the prejudice in favor of a disciplinary label, "manual training," but the latest report of the dean of Teachers College shows that this term is being crowded by others which indicate the content or subject-matter rather than the discipline. Meanwhile moral training is pressing for recognition. Mrs. Cabot's *Ethics for Children*, which was written for the South

Dakota Commission, is probably the most satisfactory work with which to meet practical immediate situations.

Dr. Hart's dissertation will be of help to the student who wishes to see the problem in its large bearings. It does not provide easy reading nor does it tell just what to do tomorrow or next week. The basis of his discussion lies in the work of Dewey, Cooley, Tufts, Angell, Mead, and others, and his treatment takes account of the foundations of the subject in the history of science and philosophy. While there is no sacrifice of substance to immediacy, the work is practical and useful throughout.

"The Nature of the Concrete Educational Problem" is stated. Then follows "The Nature of the Moral in Education," given first tentatively and then in "An Organic Statement" under (A) "The Psychological Point of View for Moral Education," (B) "The Ethical Point of View: The Content of Moral Education," (C) "The Logic of Moral Education." This comprehensive outline might lead one to fear inadequacy in the final section, "The Logic of School." But there is a firmness of grasp here also which causes the reader to wish that the author would expand this dissertation into a larger book. He shows that he has an intimate acquaintance with the field both in Europe and in America, and it would be helpful to those who must meet direct needs if he would analyze the material and methods of the German, the French, the Ethical Culture Schools, and other systems, and show us the serviceable elements in them.

What he has done, and done well, is to show the superficiality of much of the direct instruction, due to the fact that the direct application of ideas is as inadequate as was dependence in earlier days upon "innate ideas." "The final demand of the moral life, and, accordingly, of moral education, is this: that the process of experience through the plastic years shall result in the complete organization of the process of reflection so that the individual may be prepared to apply his experience at any point where moral tension may arise."

Life consists of a world-building by means of which a system of meanings is organized which forms a self that uses habits, customs, and traditions, and is intelligent. "The powers of the self have to be developed through the development of a world calling for those powers. The self reflects the world that it lives in, i.e., that has risen into consciousness with it. Education has, accordingly, the problem of providing for such creative situations in the developing experience as shall insure the rise of the larger self and the more inclusive world." Seldom has a writer succeeded better in freeing himself from the humanistic fallacy of the subordination of nature to man, or come nearer to writing a statement sufficiently inclusive to account nature as a distinct factor of co-operation in the developing situation.

The quotations given indicate the author's view of the inadequacy of an isolated school; in fact, while selection is duly recognized education is seen as a matter of the whole situation, however large that may be. As a contribution to the philosophy of education the author shows, or at least suggests, a method of treatment of value to the reader whether his natural bias be that of idealism, realism, or pragmatism. Locke's conflict between sense and "the candle of the Lord" does not here lead to dualism. A more adequate

meaning and use is evident for such problems as those of recapitulation, the drill period, the much-overworked subconscious and dual self, etc. The result is one of the best aids that we have had in working toward a sane basis of approach to moral education in a sense in which one is not justified in leaving out of account industry, vocation, the claims of modern life, or even nature. In a very real sense limitations become resources.

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The College Mathematics Notebook. By ROBERT E. MORITZ. Boston: Ginn & Co., 1911. Pp. 106. \$0.80.

This notebook was designed for the use of classes in trigonometry, college algebra, and analytic geometry. It can, however, be used to advantage by students of physics, chemistry, and engineering, and is well adapted for use in graphical work and computations of all kinds.

There are ninety-five sheets of squared paper, 15 by 22 centimeters, and five sheets of polar-co-ordinate paper. These pages are ruled horizontally on the reverse side for recording the data and results. The lists of most important formulas of algebra, geometry, trigonometry, and analytic geometry, and seven two-place tables will prove a great convenience in making computations. The biflex binder makes it possible to add or remove pages very readily.

H. E. COBB

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School Books and International Prejudices. By ALBERT BUSHNELL HART. New York: American Association for International Conciliation, 1911. Pp. 16.

This little pamphlet, published as "No. 38" by the American Association for International Conciliation, deserves a careful reading by teachers of history and those preparing textbooks for use in our schools. It deals primarily with the subject of international wars and their one-sided treatment in many of our textbooks.

Accounts of wars, civil and international, have always filled a large space in our histories. This is due, probably, to three reasons:

First, wars, in modern times at any rate, are usually the volcanic explosions of forces that have long agitated society. They mark the crises in the evolution of a people. For this reason wars have held, and must continue to hold, a conspicuous place in the drama of national development.

The other motives that have led historians to give so much attention to wars are the desire to make their stories interesting and a zeal to inspire feelings of patriotism. It is a question, though, whether the sort of patriotism that is fanned into life only by a spirit of hatred for other nations and peoples is the kind that makes for the most useful type of citizenship. Would it not be possible to create a much more effective civic spirit and to arouse just as